



## Satsang in Cincinnati

**CHELA:** Is meditation a form of transcending all your problems?

**GURURAJ:** You are totally divine as you are. The suffering and the misery you undergo is but a superimposition upon the Divinity that you are. You are not a product of creation but a manifestation of that which is divine. The flower does not create fragrance. The sun does not create heat. It is the very nature of the Manifestor to bring about this manifestation.

The eternal quest of mankind is to get away from misery and suffering and to experience joy and happiness, which is your birthright. You are a product of joy. If you regard Divinity as omnipresent, then that Divinity, which is joy, exists within each and every cell of your body. You are all children of God; you are all divine. You come from the same substance. There is no differentiation between you and these flowers or an ant crawling on the floor, for the essence forever will remain the same.

The separation is created by you within your mind, within your thoughts, because of the experiences you have gone through in this life, or perhaps in previous lives. Your mind is patterned. Because of the patterning, everyone's responses to the same situation or incident or environment will be different. Five of you witness an accident, and each one will have a totally different interpretation of it. Why? It's the same accident. Yet you are interpreting the accident in different ways according to the patterning of your mind.

So to know who you really are the process is to un-pattern the mind. How do we do that? How do we get out of the rut? How do we get out of the grooves in which we are involved? How do we get rid of the miseries that are within us and the miseries of the world?

Who are you? Have you answered that question? Have you asked and found the answer to the question, "Who am I?" You are nothing, and yet paradoxically you are everything. For within your mind is the memory of the entire existence since the Big Bang. It is for you to find the method to reach that storehouse of infinite wisdom. I do not talk of knowledge. One of my students told me, "Gururaj, I am nothing else but a donkey with a load of books on my back." That is acquired knowledge. What we want is wisdom, which goes far beyond knowledge. It is like food you eat. It gets digested and becomes knowledge. When that becomes assimilated in every cell of your being, then you have wisdom.

So, where do we start? If we want to reach New York we do not start from Chicago; we start from Cincinnati. We start from where we are. Western society has progressed so far in technological development. That little three-pound organ, the brain, contains twelve billion cells, and we are using only one millionth of those twelve billion cells. What is the relationship between your brain and your mind? Your mind is filled with conflicts. And these conflicts

come not from the exterior environment but from the patterns you have created within your mind.

All patterns are only forms of energy. And what is energy? Energy is nothing but vibration. "First was the word and the word was with God, and the word is God." The entirety of the universe is nothing but vibration existing in a subtler form or a grosser form. When vibrations become more condensed, they become gross. When they reach the finer level, they become more subtle. We could use the analogy of water vapor. Water vapor could hardly be seen, yet the same vapor could be condensed into water, which is grosser. And the water could be frozen into a block of ice. So, vapor, water, and ice, although they seem so different to us, contains the same rudimentary factor, H<sub>2</sub>O. That is not altered. You have altered, but the divine essence within yourself is unalterable, unchangeable, and forever stable. You proceed from instability to stability; from the untruth of your instability to the truth of your stability, and that is your divine right. Now, what is the method? We can read scriptures and books and books and books, and how does that help us? We only acquire knowledge, but not the wisdom to recognize the stability. Not to become the stable selves that we really are. We act upon the surface level of ourselves and totally ignore what is really us.

What I want you to realize is that you are self-realized beings. What stands between you and the divine? Your mind. That's all. God plus mind makes man. Man minus mind makes God. So your stumbling block is the patterned mind. And yet this very mind is also part of that manifestation. But how to use the mind? There lies the secret to become one with divinity, so that you could really say, "I and my Father are one." This was not only limited to the little body of our Jesus. What was meant was that all our little bodies are part and parcel of this vast consciousness represented in the embodied form of Krishna, Christ, or Buddha.

Whatever you believe in, I don't mind. If you are a Christian I want you to become a better Christian. If you're a Hindu, become a better Hindu. If you're a Buddhist, become a better Buddhist. But more than that, become a better human being. A better human, freed from the bondage of your lusts and your greed and your avarice and covetousness. Now how do we do that? These are just empty words. The way is to dwell in your real essential self. Delve deep into the Kingdom of Heaven that is within you and all else will be added unto thee. All scriptures of the world say this. Unfortunately, they do not tell us how. An injunction is made, "Love thy neighbor as thyself." Beautiful. The most profound statement ever made. But why should I love my neighbor as myself? How? If you cannot love yourself, how can you love your neighbor?

So for purpose of discussion and clarification, we could roughly divide the mind into three sections: the conscious mind, the subconscious mind, and what I call the superconscious mind. Your conscious mind is governed mostly by analysis, rationalization, weighing pros and cons: it is the left hemisphere of your brain. The right hemisphere of your brain constitutes more of the intuitive ability that you have. All of you have experienced this, when you have a flash of thought, "Auntie Mary is going to visit me today," and an hour later, there is a knock on the door and Auntie Mary is there. This is an unconscious way of allowing the subconscious to penetrate the conscious level of thinking. But this is a glimpse. It should be your day-to-day reality.

Through meditation and spiritual practices, you allow the brain's left hemisphere to work in coordination with the right hemisphere, and then you could draw upon areas unknown to you.

How conscious are you even of the known? How conscious are you of your breathing process

I do not say lose your individuality. Preserve that individuality. But what is the ego after all? Nothing else but thought formations. The entire universe consists of nothing but thought formations. A poet writes a poem, or a musician composes a beautiful symphony: what is he doing? He is not creating it, but just attuning his mind to thoughts that have been thought for thousands and thousands of years. And he draws upon those thoughts, and interprets it through the channels of his subconscious and conscious mind at its particular development. So that's all that a poet or an artist or a musician does.

When you reach the super-conscious level of yourself, you will realize that the path and the end were just the same. You are just passing by through the small little spectrum of this existence of yours--three score years and ten, they say.

Most people live fragmentedly. One thought is pulling this way, the other that way, the body is pulling this way, this is pulling that way. We bring all those pieces together by spiritual practices and make you an integrated person, a person who can function in totality. And then whether you are a university professor or a street sweeper, a plumber, a carpenter, a shoemaker or a salesclerk, whatever you are, you'd be doing it to your ultimate capacity. And then one day when you throw down this little physical frame of flesh and blood, at that moment you would say to yourself, "Well lived this life, well lived."

Children wind up a top and it spins. When the top spins at a very high speed, it seems to be standing still and yet has the highest motion. So, all actions in your life can be based upon the stability of that stillness, by doing meditation and spiritual practices. You can be in the world yet not of the world. Nothing harms you, because you have risen above the law of opposites. You find the peace that passeth all understanding.

**CHELA:** What grace is and how we can draw that unto ourselves.

**GURURAJ:** Grace is an inexplicable thing which can only be explained by analogy. Take these flowers. What is there that supplies the exact amount of sunlight, the exact amount of water, the exact amount of the minerals it requires to grow? Too much fertilization or too much water or too much sunshine would kill the plant. What is that factor that combines itself in making this flower grow so beautifully? That is grace.

How can we draw that to us? The only way grace can be drawn to us is through spiritual practices, where we can quiet the mind and then grace automatically flows. You cannot demand grace. You can only become deserving of it. Grace is a universal force. Grace can be equated with the word we call God.

**CHELA:** Do you study the traditional writings which are in the Indian philosophy, like the Bhagavad Gita, Vedas, and so on?

**GURURAJ:** I have studied all the religions of the world: Christianity, Islam, Buddhism, Zen, Judaism, Hinduism, Bhagavad Gita, the Upanishads, the Vedas; and then having experienced the reality of God, I burnt all the books, because the books gave me nothing. They confused me more and more. Mind you, for the beginner these little gymnastic exercises are good, because they will attune you to higher things. But please do remember, they cannot lead you to God. God or Divinity could never be analyzed, but it can be experienced.

**CHELA:** Did you gain this knowledge from your teacher before you, or did you do it on your own?

**GURURAJ:** Under the direction of my teacher. I've said this over and over again: The external guru is there to awaken the internal guru within you. Once the internal guru is awakened, you can discard the external guru. When a child goes to school, the teacher has to teach the child the ABCs and word formation. Then the child will read on its own without the help of the teacher.

I do not shine the light upon you; I shine the light upon the path. You walk with your own feet. But when you stumble I would be there. While you're climbing the steps, I will be there as a railing that you can hold onto. But you've got to climb the steps yourself: that is what I teach you. Surrender to a guru--that's all rubbish. Surrender is a culmination, not the start: Then you surrender yourself to everything existent, because in the end, when you reach the goal, you find you and your guru and everything else are within yourself. You are at-one-ment--an atonement--with all that exists.

**CHELA:** Does it matter what work you do in the world? And if it does matter, how do you decide what work is right for you?

**GURURAJ:** Any kind of work you do which provides you with an honest living is worthwhile work. But if you are spiritually inclined and feel that inner compulsion to be a helping hand to others, that is the supreme work. The rest is livelihood. But let me tell you that most people are not totally happy in their jobs, because they are not totally integrated. When you become an integrated person through spiritual practices, whatever you do will give you the same amount of joy, be you a gardener, or a bricklayer, or a stenographer. Work for the sake of work, and not for its reward. That is the secret of joy in work. If your work is done properly, the rewards will be there. No labor is lost. But the labor of love has its reward in divine love.

**CHELA:** How important is it to meditate at the same time and in the same place?

**GURURAJ:** It is not important at all to meditate at the same time, or in the same place. I was telling someone in the lobby while we were having tea, "It is not the half an hour in the morning or the half an hour in the evening that is important. What I want to see is how the twenty-three hours in between has improved the quality of your life."

A person came to me once and said, "Gururaj, you know I have been meditating for about a year and I don't feel any difference in my meditation." I said, "Let's have some tea." And I asked, "How about your work?" He said, "You know, I used to get so angry with those"-- he was a general sales manager of a big company-- "I used to get so angry with my salesmen when the proper type of results were not produced. I used to get angry with my directors. But now I don't seem to get angry with my salesmen or directors anymore. When the salesmen on my team don't bring in proper results, I sit down, have a nice quiet chat with them, show them how they could improve their sales, and the sales improve. I have a chat with my directors about certain things could be managed in my sales program and they agree with me and they say it's very well managed." Then he started talking about his home life. He said, "When I used to reach home my youngsters put on their loud blaring rock and roll and I used to get so annoyed. But now I just don't seem to hear it. It doesn't affect me." I said, "What about the relationship with your wife?" He says, "Oh, sometimes we still have our little squabble or

quarrel, but then afterwards I say, 'I'm so sorry, lovey.' And she says, 'No, I am sorry.' And we embrace. We kiss, we make up, this, that." I said, "Oh, since when did this start happening?" "Oh, about a year, now." I said, "Has meditation not helped you?"

**CHELA:** Could you briefly discuss the relationship between meditation and psychotherapy? Does meditation do what psychotherapy could do? Or do they work together?

**GURURAJ:** Right. As a matter of fact, my secretary is a qualified psychologist. Of course, she adds meditation to her psychological work. Psychotherapy has a whole has a value, for you are working with a mind that is not properly balanced, and you could help the person to see things in proper perspective. But psychologists have not even dipped their little toe into this vast area of the mind. One of their greatest faults is that they try to find the causes of things.

Meditation is so misunderstood in this country, because of all those multimillionaire gurus that you've had here. These gurus come here and exploit our people. One guru I know particularly has a list of sixteen mantras, which you can find in any tantric literature, and dishes them out on the basis of age: "Ah, there's your mantra. Three hundred dollars, cash on the spot." This is all wrong, and it has been going on for the past twenty years in America. And it saddens me, pains me how people have been misled.

Psychotherapy works from the outside in, digging up all the problems of life to help people have a better understanding of them. Meditation and spiritual practices work from the inside out, drawing upon those deep spiritual energies within and bringing that light forward into the subconscious and conscious. If there is darkness, we switch on the light and the darkness disappears. So, when there is darkness switch on the bloomin' light. (US 82-28)